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REPORTAGE ON EVENTS IN IRAN

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TEHRAN PAPER DISCUSSES U.S. USE OF 'SOVIET THREAT' AS 'WEAPON'

LD131446 Tehran Domestic Service in Persian 1243 GMT 13 Feb 80 LD

[Unscheduled press review]

[Excerpts] Today we read you an article from ENQELAB-E ESLAMI dated Tuesday, 12 February and entitled "Soviet Threat: A Weapon in America's Hand":

Iran's Revolution, with its great impact on the balance of power on an international scale, brought about unprecedented developments and events which can in turn trigger off future developments. Since these developments could be enormously terrifying, it is essential that they should be carefully examined.

Following the victory of the Iranian Revolution, revolutionary forces the world over became educated both psychologically and in terms of the new criteria that Iran's Revolution placed at their disposal. Thus they have become more active in organizing and educating their forces. America, while facing a revival of new potential and active fighting forces, has been confronted with an extremely great threat which is the direct result of Iran's Revolution, namely the emergence of a revolutionary religion which on available evidence could rapidly pave the way for a religious revolution across the globe.

The more America's position in the world becomes shaky, with its resultant exploitation of the situation by the Soviet Union, the more America has had to seek ways of countering Soviet advances. It seems at the moment that this process is moving in the direction of dividing gains and losses between the two powers. In light of the fact that the Soviet Government has become far more involved in its own military expansionism than it claims, one must bear in mind that on the one hand it has helped America in the international arena by its policy, and, on the other hand, it has become a justification for America's future actions.

At present, America, in its struggle against Iran's Revolution and its aftermath, has a far more dangerous weapon in its hands against Muslims than atomic bombs, namely the Soviet threat. Solely with this weapon America has been able to harmonize with its objectives and plans all the reactionary and puppet Arab regimes, which have always been fearful of the reaction of their nations. Solely with this weapon America has been able to fully bring under its control Pakistan as a puppet regime, and to strengthen its armed forces to the utmost, so as to create yet another Iraq on Iran's eastern border. Solely with this weapon America has been able, through its extensive propaganda, to divert attention in the world--particularly in the Islamic countries--from Iran's Revolution which is America's main enemy, and to draw everyone's attention to an artificial and yet extremely dangerous game in Afghanistan.

It is with the weapon of the Soviet threat that America can bring about fresh prosperity to its arms market in the world's countries, particularly Muslim nations in the Middle East, and to plunder billions from the oppressed peoples of these countries.

Revolutions in the world threaten both superpowers. Thus the present era is an era of dividing zones of influence and an era of sacrificing countries one after another under the conniving wheels of their collusion.

Revolution Council Meeting

LD132305 Tehran Domestic Service in Persian 2030 GMT 13 Feb 80 LD

[Text] Tonight, the Revolution Council and the cabinet held a joint session in the presence of the president of the Iranian nation.

In this session, various issues of the country were discussed. According to a PARS NEWS AGENCY correspondent, at the end of tonight's session Dr Abolhasan Bani-Sadr, the president said in an interview with the reporters: [announcer read]

In this session it was decided that Mr Mo'infar and Ayatollah Mosavi Ardabili should go to Khuzestan tonight in order to supervise the relief operations, and all military and civilian officials were ordered to take orders from them.

He added: The necessary funds were placed at their disposal and we hope that the rescue operations will be successful.

Bani-Sadr added: I myself am here from morning till night, so that if anyone should approach me in connection with this task, I will be in a position to do something about it.

Dr Bani-Sadr added: In tonight's session, various problems of ministries were discussed and appraised by the members of the Revolution Council, and the necessary decisions were made.

Interview With U.S. 'Delegation'

LD131936 Tehran Domestic Service in Persian 1630 GMT 13 Feb 80 LD

[Text] Representatives of the 50 Americans who came to Tehran as representatives of the U.S. nation at the invitation of the Muslim student followers of the imam's policy, announced at a press, radio and television interview today that during their stay in Tehran they had met various members of the Revolution Council and other dignitaries.

According to a PARS NEW AGENCY correspondent, the representatives of the 50-man group disclosed in their statements, which were read by three of their members, that the group, which was selected and invited by the committee for solving the U.S.-Iranian crisis, have held very friendly talks with the students, and other religious and state personalities: Spokesman for the group, Norman Ford, a Kansas University lecturer said: [announcer read] The group is deeply concerned for the health of their American compatriots who are hostages in Iran. Realities force us to accept that the anxiety and pain of the Iranian people for the hundreds of thousands of their comptatriots who were killed, tortured or jailed, during the shah's regime for expressing their religious and political opinions. He then criticized U.S. Government support for the shah's dictatorship, for implementing the 1953 coup d'etat against Iran's national government, and the presence of more than 100,000 American experts in Iran.

In his press speech, Ford also said: The taking of 50 Americans as hostages for 94 days by the students must be appraised and judged in comparison with the control of 36 million Iranians, for 25 years, by the United States of America. The presence of 400 Iranian students within the jurisdiction of the U.S. Embassy should also be appraised in comparison with the presence of 60,000 American technicians and military experts in Iran's territory, and finally, the illegal action of hostage-taking should be evaluated in comparison with violation of the international human rights declaration by our government.

At the interview the representatives of the group declared that they could not (?confirm) the report concerning the meeting with the hostages.

In connection with the expulsion of American journalists from Iran, they said: The untruthful reflection of the news by reporters in America caused excitement among the American people and resulted in the killing of an Iranian student at Kansas University.

BANI-SADR ADDRESSES JUDGES, JUSTICE STAFF

LD132151 Tehran Domestic Service in Persian 1630 GMT 13 Feb 80 LD

[Excerpts] In a speech addressed to a meeting of judges and justice staff this morning, Seyyed Abolhasan Bani-Sadr, the president elected by the Iranian nation, referring to the fact that from every standpoint the people desire a powerful and independent judicial apparatus, noted: Browbeating should not become one of our assets, but rather is tantamount to resorting to our fists.

According to a PARS NEWS AGENCY disptach, this meeting--attended by the president and members of the state Supreme Court, the prosecutor general, judges, investigative judges, officials and staff at the headquarters of the Justice Ministry--began with a speech by the president of the state Supreme Court recounting the difficulties and problems of judges, judicial workers and staffers of the Justice Ministry. Following him, Mr Abolhasan Bani-Sadr, president of the Islamic Republic of Iran, in a speech said:

In the past the government in this country concocted dossiers on people through the medium of SAVAK and the police department. In the Qajar era they manufactured dossiers on the religious ulema. Now, if we wish to set up an Islamic Republic is it the duty of the president to say: "I am a revolutionary," while not heeding the law, or should he say: "No, revolution means implementing the law in a society where once no law whatsoever ruled"? This is why we have carried out a revolution.

Mr Bani-Sadr added: In the Revolution Council we have endorsed the idea that government officials cannot be prosecuted, arrested or imprisoned without government permission. Never mind who supported or opposed the measure; it was put to a vote and endorsed by a majority. However, in the very first days of the presidential elections, at 0200 they telephoned saying: Your government minister has been arrested. I asked: Who has arrested him? They replied: We do not know. I asked: Who is the investigative judge who has dealt with this? They replied: We do not know. In the morning we asked the public prosecutor: Do you know anything about this? He answered: No!. At long last in the afternoon it became clear that his deputy had issued the order for the arrest. The question was asked: On what basis have you issued the order for this arrest? He replied: I heard on the television that this gentleman had said so and so to such and such an American!

Continuing his speech Mr Bani-Sadr noted that in trials of ministers, a certain protocol has been envisaged in order to eschew such a state of affairs. But when such action is taken against responsible persons in the country, then who will accept that we can, for instance, safeguard security on the border between Iranian and Pakistani Baluchestan?

Continuing his speech Mr Bani-Sadr said: Under the law, can one be arrested for merely saying something? No. It must be determined whether saying it constitutes a crime under the law and, if it is proved to be a crime, then someone should investigate the issue. One cannot arrest anyone without proper investigation.

You are all judges and, therefore, know that even after an investigation one should find out whether it is necessary to arrest such a person or not. Well, one cannot go ahead and arrest people just like that. Depriving a human being of his freedom is an offence, and Islam, above all, attaches importance to man's freedom. If we do not stand up and resist such deeds, this will become a precedent and tomorrow everyone will engage in the same game. Then someone would stand up in the square, gather the people around him and say that a revolutionary course means immediately wreaking dire punishment on such and such a judge. People would then clap their approval and it would be a foregone conclusion.

Our country's president added: I do not wish our society to imagine right from the very beginning that it has elected a president who would be supported by the people, and who would then carry on along the lines of Stalin--that is, the former shah would be re-incarnated in a different form. The president should say and do what he has to say and do. But when he sees that he cannot do anything, then he should come and tell the people: I have gone as far as I can go, but from now on I cannot do any more. It is up to you now. But he should stand on his two feet as long as he has the power.

Continuing his speech Seyyed Abolhasan Bani-Sadr added: Those who wish to subvert something would first point to the worst people, and only later move on to the good people. Such people have always acted thus: Their handiwork has not begun with the best people, but with the worst. However, this does not mean a corrupt person has no rights whatsoever. Let us, for instance, suppose that such a person has embarked on theft. Does that mean that he is to be deprived of a family life and that someone is entitled to come along and take away his child or has the right to mistreat his wife? No. This cannot be so. He has rights, and when he sees that you defend his rights where they should be defended, he will no longer pursue the path of unrighteousness.

Mr Bani-Sadr added: It is not Islam's way to allow corruption to spread, and then to enact a law to prevent corruption. What is happening in the West is corruption every day, and a new law every day in order to get rid of that corruption. This has turned into a race which gets nowhere.

The president of the Islamic Republic of Iran then added: The basis of Islam lies in such preventive actions as the reformation of the human being himself. This is why morals play a definitive role under Islam. I hope that you have been sufficiently reassured that, while this government still does not have a prime minister and ministers, its beliefs and inclinations are those voted for by the people. This government desires justice worthy of such confidence. Nothing is more becoming than the face of a clean and decisive judge.

If we are to have a society where man is no longer tormented with deprivation, then brow-beating should not be the rule for us, but rather should be viewed as an offence. Therefore, a just society should above all love a just judge and should accord him honor and dignity. We hope to become a testimony to these words by our deeds, and we hope that from this moment you will don the garbs of crusaders and will act without fear of insults, denigration and threats. Of course, as far as we can, we shall also help you to act with speed and seriousness in judicial matters, investigate past dossiers more quickly than at present and carry out with lightning speed what is to be reformed. If you do not carry it out, then you will be allowing what befalls you to happen.

Continuing his speech at the meeting of judges and justice staff, and referring to the point that should the judiciary become strong and independent, the executive apparatus would also be reformed, Mr Bani-Sadr said: Should the judiciary be put right our society, too, would undoubtedly be put right. And I hope that you will grab the opportunity of this great revolution to reform the foundations of the judiciary and to achieve its full independence we will bring about any prerequisite for independence, whether that be in the form of resolutions or laws.

God willing, these laws will be approved and will also be carried out, thereby making our society both proud of and reassured by your presence. May the Almighty grant you succour and victory in this great effort.

In another part of his speech Mr Bani-Sadr, president of the Islamic Republic of Iran, referring to the point that in Iran since time immemorial the judiciary had always been under the rule of the political apparatus and has had no independence, said: Most of the old legends are connected with a question of a lack of judicial security and the absence of human values--so much so that the judiciary had been subject to the rule of oppressive rulers. Even the tales of "one thousand and one nights" are of a man who wishes to seek security and life with stories and amusements.

Dr Bani-Sadr added: When the edifice of a regime is based on the accumulation of all power in the hands of individuals who behave precisely as they wish toward the people, then of course a judge will be tantamount to an inconvenience, unless he is subjected to orders from above. This is why since time immemorial a judge independent of oppressive rules has been a cherished wish for our people.

Referring to the fact that justice in the past was one of the major shortcomings of our society and everyone wished to see this shortcoming remedied, Mr Bani-Sadr said: We carried out a revolution in order to seek a judiciary that would not take orders from the president, the prime minister or ministers, but would take its orders from the law and from its pure, humane conscience.

What must we do to turn our judiciary system, which today constitutes one of the prime shortcomings of our society, into one of the powers in our society? Part of this is connected with a political system whereby ministers and those responsible within the executive will not interfere in the work of the judiciary. But the rest of it is up to you--you, yourselves, should not put up with such interference.

Mr Abolhasan Bani-Sadr then said: Today we have found a society whose problems cannot be solved unless one takes a firm stand. Therefore, when you are decisive and determined in order to set up social justice through judicial security, then you should be prepared to pay the price. This may well entail some irreverence towards you by others, since in the state of affairs we have inherited, unless each of us carried out what is just, we will not be able to overcome the crisis.

Regarding purging the judicial machinery, Mr Bani-Sadr said: In many ways this purging is spurious. Of course, I do not say that those who were purged were good people. The fact is that the very subject is a spurious one, since the judiciary is there in order to carry out this purging.

Concluding his speech at the meeting of justice staff and judges, our country's president said: The purging of the judiciary is a task for its own members. It is true that one should respect the dignity and position of the judge, but the judiciary itself should pay more attention to the dignity of the judge, and should not allow anyone to sit in the judge's seat. Rather, judges should be endowed with Islamic attributes.

Bani-Sadr AS-SIYASAH Interview

LD131119 Kuwait AS-SIYASAH in Arabic 10 Feb 80 p 9 LD

[Interview granted by Iranian President Abolhasan Bani-Sadr to Mahmud an-Najjar in Tehran--date not given]

[Text] [Question] Gulf security has recently found itself under a greater threat than ever before from both the United States and the Soviets, each of which has its own ambitions and interests that do not necessarily agree, and may even clash, with the interests of the countries of the area. What, in your opinion, is the successful way to achieve security in the area and to avert its involvement in international conflicts?

The president of the republic said: "Regional security and stability do exist from the viewpoint of Western interests. It is not security and stability as we understand it. The West sees security in the area as a means to exhaust its wealth. As long as this situation continues and faces no threat, then security does exist according to the concept and interests of the Western countries which destructively exhaust the wealth of the area's countries regardless of its peoples' interests. In order to avert international conflicts we must have a strong and cohesive internal front, that is, a strong relationship between the people and the government."

President Bani-Sadr added: "You must ask how the present stability formula, which benefits only the West, can be changed into an alternative one that takes into account the interests of the peoples and countries of the area and not those of the Western countries. This is real stability in our area as we perceive it--a stability one of whose aspects is to shun extravagance and the squandering of revenues and incomes as well as the privileges and high wages which are now being obtained.

"It is known that there are places of entertainment in different areas. The sums squandered there are not inconsiderable. Through such places and as a result of the misbehavior of the rich, the West swallows up the oil revenues. In the final analysis the West takes the oil and plunders the oil revenues as well.

"As long as this continues it means that stability exists in the area in the understanding of Western interests. If the West speaks about further stability, this in our view means that it seeks greater plundering and depletion of the wealth of the area under the protext of false Western security. If you talk about real Gulf security according to a local and realistic concept, this, in my belief and the peoples' belief, is the security that can only come and can only be achieved by preserving the wealth of the area and stopping it going to the Western countries, so that revenues will be devoted to the peoples and to local development and not to extravagance and the senseless squandering of a wealth that is daily decreasing."

Bani-Sadr continued: "I can see no better means to achieve security in the area than the one I have just mentioned. And in order to achieve this real security rapidly, the peoples of this area must be aware of their rights, must demand them and must seek to achieve them so that our society becomes truly Islamic, a society wherein we enjoy real security and do not allow the West to exploit us or exhaust our wealth.

"There is an unfailing method of determining whether there is real security and stability in the area. When you see that the siphoning off of monies and wealth to the West has lessened, then you must know that security has been established. Otherwise, there is no security or stability."

[Question] The noble Prophet invoked the need to maintain good relations among neighbors. What are the factors that determine Iran's relations with its Gulf neighbors, especially since it has been observed that there is some estrangement--I would not say total estrangement--between the revolution and these countries?

Abolhasan Bani-Sadr said: "I do not know exactly how far our revolution has influence or can influence your societies. Indeed, we here in Iran are not responsible for the lack of coordination or for the tense relations between peoples and governments--I mean governments in general and governments that do not represent their people in particular. Nor are we responsible for the imbalance that may occur between the two parties to the formula--the peoples and the governments. Some governments and regimes see the peoples as fit only for subjugation, but peoples usually reject or resist such subjugation. We are not responsible also for any such rejection or resistance. These are interactions that result from erroneous actions on the part of regimes."

Sitting up in his chair, Bani-Sadr continued: "Our official attitude toward all this is clear and understood. I would like to declare here once again that we do nothing against such regimes. But the issue is that our revolution is an ideology and a new method of action in the relations between people and government. But certain governments see in the revolution a danger to themselves--and the reason lies in the erroneous method of these governments which fear that the revolution will enter their countries.

"The nature of our regime does not accord with that of the other regimes in the area that exercise power through police-state methods--whereas we here have offered something different which is the Islamic consciousness that arouses awareness of civil rights for peoples and individuals. When peoples achieve awareness they become capable of destroying the world's most powerful regimes. Here in revolutionary Iran, the farther we are estranged from certain regimes, the closer we become to the peoples. We cannot be hypocritical, or pay lipservice or even strike a bargain. This is our way."

After a brief silence the president of the Iranian Republic continued: "There are outside Iran those who are interested in us, who observe us and are sympathetic toward us. Was it I personally who generated such interest? Certainly not. It was the revolution's actions that created this. Taking interest in us and observing us is only the first stage toward judging us. Sympathy toward us and judgment of and support for us will be based on our successful practices. We cannot stop peoples sympathizing with and being influenced by us."

After a further pause he looked at me through his thick glasses and said: "Now let me ask you: Are we supposed not to influence other peoples and, if so, how do we insure this?"

[An-Najjar]: Unable to answer this question, I moved on to the next. I asked: Some people have proposed that Iran and the Gulf states find a new formula for dealings and cooperation in the revolution era which, I believe, is a necessity dictated by common interests. Why don't you, since you have attained a position of responsibility, take the initiative to convene a summit for the Gulf states or make a tour of these states to discuss with their governments issues of common interest and in order to remove any fears or sensitivities which might have been exaggerated? It is known that the friends of 'Abd an-Nasir who defend him say that one of his mistakes was that he dealt with the peoples and forgot the governments.

The president of the republic replied: "With due respect to 'Abd an-Nasir's role and history in the area, our concept of dealing with the peoples is different from his. Had 'Abd an-Nasir taken interest in or concentrated on Islamic guidance of the peoples he would certainly have had greater influence. There can be no empathy between us and governments that do not work in their people's interests. The reason is simple and logical: If we sympathized with such governments--which would be hypocritical and unacceptable to us--the peoples would sympathize with these governments as well. This is wrong and verges on adventurism.

"We tell the peoples: Cooperate in life as you wish and do not rely on governments if they are unjust and do not work in your interests. I believe that we are not to be blamed for this. We are now living our life and we have our own way which is rallying and attracting peoples to us. With regard to the initiatives you mentioned, I would recall that when I was foreign minister I did take certain steps toward this end."

[An-Najjar]: Those who attack the revolution say that you criticized the shah and toppled him because he was playing the role of "area policeman," whereas today you are playing the role of the "revolutionary" who is trying to incite others to revolution. Just as the role of policeman was criticized, the role of the revolutionary is also being criticized. What is your opinion?

Abolhasan Bani-Sadr said: "First, what you have just said is certainly the view of governments and not of peoples. We reject the governments holding a view which is known to us and which is contrary to the view held by the peoples, which is also known to us. What matters to us is, first and foremost, the peoples' view. Leave aside the view of governments if it is thus.

"Second, during the shah's time it was the peoples and not the government which criticized his role as a policeman. But now the situation has changed: It is the governments that are now making the criticism and are afraid of our role. As for the peoples, they support it and back it. The peoples are always and forever better aware of the interests of their countries and are capable of determining the sources of security and danger. I say that there is no danger to the peoples' interests from our revolution. There is absolutely no danger.

"Third, there is a great difference between the revolution and those responsible for it and the shah and those who were responsible for his government. We do not want the people's wealth for ourselves and we will not allow others to plunder it. The government must dedicate itself to serving the people. This is a new policy in the area and constitutes a great danger to governments if they continue as they are."

[An-Najjar]: Your revolution raises the slogan of helping the downtrodden to destroy the mighty. Who are the downtrodden? Does this description apply to those outside Iranian territory, especially since certain people view this as your determination to export the revolution?

The president of the republic said: "Regarding the exportation of the revolution, I emphasize the following: We, as responsible officials, do not and will not try to export the revolution by force. Revolutions, however, always have their particular glamour and attraction. There are numerous areas outside Iran that are bedazzled and impressed by the revolution in view of their special circumstances. It is they that attract the revolution to themselves. That is not our responsibility. It is the responsibility of the governments to remedy the situation and rectify their erroneous relationship with the people. As for the downtrodden and the mighty, the downtrodden ought to make the effort for their own salvation.

"There is a dynamic relationship between the two--a relationship which I explained in a philosophical treatise on the subject of power. Simply put, the relationship between the downtrodden and the mighty is confined to a struggle for power in its various forms. The downtrodden give the power and the mighty take and monopolize this power. The relationship between the two is based on four dynamics and motives, as follows:

"First: The mighty is the party which obtains power by means of pressure and perseveres in drawing out and absorbing the power of others and incorporating it into its own original power so as to enhance and intensify it, exactly as the United States, the West and the Soviet Union are doing in their relationships with others, particularly the developing states.

"Second: The downtrodden is the party which gives power or from which power is wrested or derived as a result of its situation or the corruption it is suffering. This applies to many oppressed peoples of the world.

"Third: The relationship between the two, by virtue of its being a relationship between a party that gives and a party that takes, can never be an equitable relationship. It is an unbalanced relationship titled in favor of the first party which takes, robs, draws out and monopolizes power.

"Fourth: This diverse and unfair relationship has created the fourth motivating factor, namely, the feeling by the downtrodden that they are perishing, that their existence is threatened and that force is their only recourse to preserve their existence and rectify the situation in their favor. Hence the inevitability of confrontation between the downtrodden and the mighty. In its motives, action by the downtrodden is an important factor in attaining the result favorable to them. Their desire to rescue and preserve themselves from destruction and to rid themselves of the mighty enemy can be achieved by violating and destroying the inequitable, unbalanced relations between the two."

Bani-Sadr added: "If you refer to history you will see that those who rescued themselves were the downtrodden. The teachings of the Koran advocate this. Moses said: Save yourselves and Egyptian society from the power and might of the pharoah. In any case, the downtrodden are not confirmed to a particular society. They exist in many societies and they must save themselves. Those who seek to save themselves earn the sympathy of others."

[An-Najjar] Let us now move away from the Gulf area. In your opinion, what is the best solution to the Middle East crisis and the Palestine issue?

[Bani-Sadr]: "Our view on this matter has been stated and is well known. There is no need to restate or emphasize it. It is a constant and unchanging view. But if we must talk about this matter, then we believe that there will be no peace in the explosive Middle East area without the restoration of the Palestinians' complete rights to their land and country. We will help them in this, but are all the Arabs serious in helping the Palestinians?"

[An-Najjar]: The United States and the Soviet Union are two great powers. Before the Iranian Revolution it was said that it would be difficult to antagonize both of them simultaneously and that there is no way of escaping alinement with and reliance on one of them to ward off the mischief of the other. The revolution, however, came and broke this rule. Do you believe that this is a 100-percent deliberate political action? What are the circumstances in which the revolution can change its relations with these two superpowers?

The president of the republic said: "Our revolution erupted to eliminate the American influence in our country. We are determined not to replace that influence with another, Soviet or otherwise. At the same time, we are not prepared to let either party benefit from our dispute with the other. We are against all forms of domination and we will resist it with all out power now and in the future. If the United States or any other country wants to rectify its relations with us, it must first respect our people's will in its various forms, appreciate and respect our independence and sovereignty and refrain from the methods of pressure and plots against us and against our revolution.

The president of the republic added: "Our policy is quite deliberate and we are determined to pursue and implement it and to compel others to respect it. This principle and conviction were not attained haphazardly. Before the revolution we looked for the signpost to the right path and we found the right course in God's Book and his Prophet's sayings and doings when Mohammad, may God's prayers and peace be upon him, launched his call in Mecca without heeding the dangers posed to him by the then superpowers in the area--the Persian and Roman Empires--and his sound call succeeded despite the two superpowers. I tell you that with the guidance of Imam Khomeyni, we gave no one the chance to interfere in our internal affairs and we will fight against such interference to the last drop of our blood."

Bani-Sadr on Students, Foreign Policy

LD141109 Tehran Domestic Service in Persian 1030 GMT 14 Feb 80 LD

[Text] In a telephone interview with Rome radio and television this morning, Dr Abolhasan Bani-Sadr, the president of the Iranian Islamic Republic, was asked: Is Iran's present attitude toward America not contrary to the Vienna convention? Our country's president said: Aggression has never come from our side. Rather, it has been from America through the 1952 [as heard] coup d'etat at the time of Mossadeq. He added: Our men and women were driven into torture chambers. Thus, when the people staged a revolution against such things, how can one tell them to stay at home, do not make a move and do not adopt a stance? Dr Bani-Sadr added that the Americans should leave us alone and then they will see how people--be it Christian, Muslim or Jew--can live together with understanding.

In answer to another question regarding the Palestinian people and their struggles, our country's president said: We regard the Palestinian people's struggle for their homeland as a true struggle. With regard to oil and oil production, Dr Bani-Sadr said: We do not intend to reduce oil output. What is produced now is 40 percent of the quantity produced at the time of the traitorous Mohammad Reza Pahlavi.

Dr Bani-Sadr said: We cannot rely on agriculture alone. Rather, we should develop our industry as well. Our country's president was asked about the student followers of the imam's policy. He said. Some of the things they do are right. But some other things, which are matters for the government, merit criticism. The country cannot get out of crisis as long as there is a multiplicity of decisionmaking centers.

In answer to a question regarding the independent policy of the Iranian Islamic Republic, Dr Bani-Sadr, our country's president, said: We must have an independent policy, an independent economy and an independent army. Dr Bani-Sadr said: We have never said that we want to impose ourselves upon other countries, but a revolution is a revolution. It gets transferred to other countries. That is why we believe in independence. No one should try to impose on us or bully us. Neither should we impose on others or bully others.

Bani-Sadr on Power Centers

LD131029 Tehran KEYHAN in Persian 7 Feb 80 p 1, 2 LD

[Article by President Abolhasan Bani-Sadr: "Who Is In Charge of the Country: The President or the Revolution Council?"]

[Excerpts] President Abolhasan Bani-Sadr has made available to KEYHAN the following important article dealing with important state issues. Let us read the president's article together:

"There are groups in existence which are bent on stirring up trouble, but in the midst of all this the people have elected their president with a decisive majority. Now the question arises as to who is in charge of state affairs: The president or the Revolution Council. The president can act within the framework of the constitution. The period before the Majles is convened cannot be considered an interregnum since this term is defined in the constitution as the period between two terms of office; but during this period the government may administer within the limits set out in the constitution. It is an exceptional period and, coming as it does after the Revolution Council has been in charge, the Revolution Council should agree to continue to function and undertake to run the administration, while the president should be content to act as overseer. The president should be put in charge, in view of present exceptional circumstances. The prevailing limbo situation where anything goes is not in the best interests of the country.

However, whichever of these two methods are chosen, responsibilities should be delineated and everyone's task should be clearly defined. The basis of the Revolution Council's weakness lies within the Revolution Council itself: Its approach in the past was one of indecisiveness and involved submitting to events and to the decisions of all and sundry. There is not a single case to be found of anyone having been punished for evasion of its decisions. The most obvious and recent example of this is the behavior of the radio and television organization and the unlawful arrest of a serving minister at 0100, contrary to the law approved by the council itself. If radio and television personnel had behaved so disgracefully anywhere else in the world, particularly at a time when a page is being turned in the long history of a country and quite the most important event in the history of this great nation is occurring,such officials would have been dismissed and prosecuted. If a minister was arrested anywhere else in the world simply after something had been said about him on television, most assuredly those responsible for such a deed would be prosecuted.

Is our revolution Islamic or not? If it is, then its most important distinguishing feature is the observance of morality. One of the great crises facing Iran today is that of morality. With which Islamic precept is such behaviour congruent? To which of the ways and traditions of the Prophet is it attributable? How is it possible to have order in the country when without the slightest study of the case or prior investigation a serving minister is arrested at 1 o'clock at night, when the radio and television organization allows a number of individuals to act in a one-sided manner and give no right of defense to the victim, and when to act in a "revolutionary" manner means to crush others with no preliminaries, merely on a page [of accusations] being read out. Why shouldn't this spread? Why shouldn't everyone be allowed to do this? Is this the Islamic approach, or Stalin's method? It is for the judiciary to investigate the action taken, and to see if in truth there was a corrupt relationship with America or not. The issue is one involving the defense of individuals' esteem, that is, the legal rights and duties of each Iranian within the limits of the constitution.

There are more than one or two instances of such contraventions. There is the threat to the newspaper BAMDAD--and they say that that they have made only half their disclosures. Subsequently, they prevented the newspaper publishing--without any legal order from a court and contrary to the provisions of the constitution and the press law--through coercive methods of intimidation.

Another example is that of the invitation to Iran extended to the 50 Americans without the knowledge of the Foreign Ministry. The significance of this is that a number of individuals have decided in the name of "the imam's policy" to discredit totally at home and abroad the Islamic Revolution government, which functions with the approval of the imam himself. People making such an invitation anywhere else in the world where there is no Islamic government would be severely punished, let alone a country where the government is an Islamic one.

At any rate, there should be an early decision made to clarify who is in charge of state affairs and the person so determined should assume responsibility with total decisiveness. The country cannot be left further to the dictates of events.

BANI-SADR, 'ARAFAT TALKS REPORTED 12 FEB

JN131720 Tehran International Service in Arabic 1600 GMT 13 Feb 80 JN

[Text] The first round of talks held yesterday between president of the Islamic Republic of Iran, Dr Abolhassan Bani-Sadr, and chairman of the PLO Executive Committee Yasir 'Arafat and the members of the two delegations dealt with all political issues of common concern, the current Arab and international political situation and all aspects of the issues of the hour.

The PARS NEWS AGENCY reports that the two sides also exchanged viewpoints on developments in the Palestinian issue, the situation in Lebanon and Arab-Iranian relations.

In another meeting, President Bani-Sadr and Yasir 'Arafat discussed the Palestinian issue and joint coordination between the Iranian and Palestinian revolutions for the purpose of bolstering the Palestinian revolution to enable it to defeat the Zionist enemy and abort the Camp David plots.

Bani-Sadr, 'Arafat Interview

LD131932 Paris Domestic Service in French 1810 GMT 13 Feb 80 LD

["Face the Public" program, in which program moderator Claude Guillaumin and journalists Christian Billman of Paris Radio, Gerard Saint-Paul of French television channel 1, Albert Zarka of FIGARO magazine, Dominique Barry of L'HUMANITE and Benoit Raisky of FRANCE-SOIR in Paris interview Iranian President Bani-Sadr and PLO leader Yasir 'Arafat via live linkup with Tehran--individual questioners not identified]

[Excerpts] [Question] Iran first of all. Mr President, I have just been saying that you have been Iran's leader for 10 days. What are your first objectives?

[Bani-Sadr] We have domestic economic objectives and also international political problems. The international political problems are the problems of Afghanistan, our relations with the United States and the difficulties of the Middle East, especially the expansionist policy of Israel. The domestic problems and first and foremost the Iranian economy, the rise in prices, unemployment, the task of vitalizing industry and agriculture, security, and the removal of the [word indistinct] of authoritarian decisions, so that Iran can have a stable policy for its progress both internally and externally.

[Question] As regards the centers of decision, Mr President, can you explain precisely what are your relations with Ayatollah Khomeyni. Who takes the decisions. For example, can you take a decision without referring to him?

[Bani-Sadr] To be alone in taking a decision is not a good thing. We carried out the revolution so that the president would not be alone in taking a decision. We want to settle problems together. Therefore, as previously, there will continue to be consultations followed by a decision. I will implement the decision.

[Question] But is it possible that you would not agree with Ayatollah Khomeyni?

[Bani-Sadr] If there is no agreement between us and Ayatollah Khomeyni, we will respect his will.

[Question] But there is not only Ayatollah Khomeyni. In the case of the hostages who makes the decisions: You, the president, the council of the revolution, Ayatollah Khomeyni or the Islamic students?

[Bani Sadr] As regards the hostages it is the Revolution Council, with the agreement of Imam Khomeyni, which decides.

[Question] Mr President, as regards the hostages, which is after all the essential question, in the long term are you not going to find yourself, if I may so put it, in the position of a hostage with regard to the hostages? Let me clarify my question: Insofar as the United States now rejects all criticism, what are the prospects for the release of these hostages? You are not going to keep them forever?

[Bani-Sadr] Neither will the United States be able to refuse self-criticism forever. Because it is a fact that Iran was under their direct domination, and the revolution was against this domination. They have only to accept (?this); and this is not to humiliate the American people. Quite the contrary. It is to make mankind aware that something has changed through our revolution, and that the man of today may nurture a hope for another world perspective.

[Question] Mr President, can you tell me precisely what may be the procedure between the Americans and you for the release of the hostages?

[Bani-Sadr] That they accept self-criticism, that they accept that the possessions and the crimes of the former shah and his family and entourage, can be proceeded against by Iran, and salvaged and returned. And that they accept never again to interfere in our affairs. You see they are simple conditions.

[Question] Mr President, does the presence next to you of Mr Yasir 'Arafat, mean that one day the PLO and Mr Yasir 'Arafat could play the role of intermediaries, as was envisaged at the beginning with the Americans, between you and the Americans?

[Bani-Sadr] An intermediary; you know, it is not a good thing for a movement to play the role of an intermediary. I do not think that it is ready to accept this role. After all, intermediaries are not needed to settle something which is clear and simple.

[Question] Mr President, U.S. State Department Spokesman Mr Hodding Carter said yesterday evening, and I quote, that it is absolutely out of the question for the United States to accept self-criticism about alleged crimes against Iran. What do you think, Mr President, about this American attitude?

[Bani-Sadr] It is a pity. It is a pity because self-criticism is the best way for enemies to become friends. If they do not accept this self-criticism how can you expect us to agree to act before our people in their interest?

[Question] Mr President, we hear you speaking about self-criticism. But until your election the condition for the release of the hostages was always that the shah be returned to Iran. Does it mean that your attitude has changed?

[Bani-Sadr] Well, you know the return, the extradition of the shah remains valid for us. We have taken steps and we will pursue them. But even when I was minister of foreign affairs I never linked these two matters. Whatever happens, we must prosecute criminals.

[Question] Mr President, naturally there are principles and, as you have recalled, there are also possibilities of a compromise. Apparently, these possibilities still exist. After all, as somebody who intends to revitalize the country, who wants to normalize the situation, tackle unemployment, and so on, do not the hostages constitute a burden or an obstacle to your political action in Iran?

[Bani-Sadr] [Words indistinct], you know, since the beginning of the interview it would seem that there is no other problem but the problem of hostages. But it is not the problem here. I travelled throughout the country during the presidential elections and nobody asked whether the hostages will be freed or not. Here, in this country, it does not constitute a major problem. Even on the international plane it does not constitute a problem of importance. The United States, before the Afghanistan affair, wanted to use the affair of the hostages to attack us, to carry out propaganda against our revolution, to say: It is a revolution of fanatics, and so on, and so on. And, after the Afghanistan affair and the elections in Iran, which have shown that a conscientious people has taken a grip on its destiny, the Western press, both you and the Americans, has changed its tone, saying: (?Well), he [Bani-Sadr] has been educated in the West. He will arrange things, and so on. It is not true. I am a person chosen by this people. It is a people which wants to create a new culture for itself and for its efforts and creativity. I (?can) settle problems but only while respecting my people, the independence of Iran and (?the interests) of the oppressed people of the world. Not the interests of the United States.

[Question] Excuse me, Mr President. To conclude with the hostages problem, which we have not invented, you ask the United States to undergo self-criticism for its crimes. Would not you like to make a gesture towards the Americans by undergoing your own self-criticism for detaining the hostages for so long?

[Bani-Sadr] Well, I have done so. The first day I said that I disagreed to such a stance. I stick to my position. But we are faced with a fait accompli. One has to get out of it. It was the Americans who created this impasse, and it is up to them to open the way towards a solution.

[Question] Mr President, you said that you wanted to secure economic independence for your country. Can you tell us about the measures you intend to take in order to reach this objective?

[Bani-Sadr] We have already taken measures and applied them. In connection with oil, we have lowered production without reducing our revenues. We are going to lay down an oil policy which will allow us to have our own oil industry. With regard to currency and the banking system, as you know, we have nationalized banks and we have integrated them into an independent banking system at the service of domestic economic growth. As far as the imports structure is concerned, it will certainly be changed (?during the next Iranian year) in order to insure that imports enable us to develop our domestic economy.

In connection with plan activity, we have set priorities in the agricultural and industrial sectors, which should make us independent and insure economic progress.

[Question] Mr President, in the present circumstances and notably with regard to international politics, do you have the impression that Iran, thanks to its oil, can be a country really independent of the big blocs?

[Bani-Sadr] I think that Iran, with collaboration between Iran and Europe, Japan and other oil-producing countries will be independent.

[Question] Will you sell oil to all countries without exception, Mr President?

[Bani-Sadr] I cannot say without exception, but we will sell oil to those who are ready to collaborate with us in implementing our plans for economic independence.

[Question] Do you set political conditions on this economic collaboration?

[Bani-Sadr] (?I don't think so), you know "political conditions," it may be that one day a government may become hostile and embark upon a policy hostile to us or to other oppressed peoples in the world. In that case it is conceivable.

[Question] Mr President, coming back to a question of purely political policy. You said that the Ayatollah Khomeyni, in the event of a disagreement, would take the decision and that you would respect it. If the students refuse to release the hostages, even if you yourself decided to, what then? What will the final decision be, and can you tell us if the hostages are still in the US Embassy, or dispersed around Iranian territory?

[Bani-Sadr] Well, if we decide, if we take the decision one day, it will be with the agreement of Imam Khomeyni. So, if everyone is in agreement, why should the students in the U.S. Embassy be opposed?

[Question] Does that mean, Mr President, that with the agreement of Imam Khomeyni, as Foreign Minister Mr Qotbzadeh said the day before yesterday, Iran might possibly resort to force to get the students out of the embassy?

[Bani-Sadr] With the agreement of the imam, there is no need for force. It is the determining force.

[Question] What is the view of the Imam Khomeyni on this question precisely?

[Bani-Sadr] When we presented an action plan to him, he accepted it.

[Question] What action plan?

[Bani-Sadr] Well, unfortunately, I am unable to reveal the details. I hope that the plan will be implemented.

[Question] If a decision in principle is taken on a release could it happen from one day to the other, in a few hours?

[Bani-Sadr] From one day to another, in a few hours; that depends on the United States. You know, a miracle is always possible.

[Question] Mr President, you spoke in a recent interview with Eric Rouleau for LE MONDE about a release which could take place in the coming days.

[Bani-Sadr] Well, maybe he exaggerated. As I replied straight away, it is possible, I said... and after a while he said impossible is impossible. [as heard]

[Question] Before leaving the subject of the hostages I would like to remind you of a statement you made at Neauphle-le-Chateau, when you were not yet in power in Tehran. At that time you said that Iran was largely corrupted by Western ideologies. Bearing in mind present developments, I would like to know whether you class Marxism among the Western ideologies.

[Bani-Sadr] Yes, certainly, it is a Western ideology. You know, the philosophical basis of Western liberalism and Marxism is the same. They are based on the relations of forces. You know, our philosophy is....

[Question] So you put the USSR and the United States on the same level.

[Bani-Sadr] Not on the same level.

[Question] What is the difference?

[Bani-Sadr] The difference is that we depend on the United States [as heard] which has inconvenienced us. It governed Iran. Well, all our difficulties today come from there, and it still continues to inconvenience us and to intervene one way or another.

[Question] Mr President, if I said that you are a self-managing Islamic nonalined state would you agree with this definition?

[Bani-Sadr] Yes, I would.

[Question] This leads us to the third point of the current situation, namely the Soviet affair, the Soviet military intervention in Afghanistan. I recalled a short time ago that you have a 2,000-km common frontier with the USSR. Do you really fear that eventually the USSR could have the same designs on Iran which it has on Afghanistan.

[Bani-Sadr] I cannot say no. You know that when one is strong and finds within reach a weak country, there is a temptation to cross the frontier. I do not know whether it is the same thing but if Iran becomes weak one day, then it will be within their reach. So we must always remain strong.

[Question] Mr President, with the Soviet presence in Afghanistan you now really have two common frontiers with the USSR, and it was seen yesterday at the parade of the revolution anniversary that your army is not very well drilled. So this raises problems, after all, in the defense field. You said that you would be able to resist, but are you sure of it?

[Bani-Sadr] Concerning this parade, I am not enough of a soldier to be able to tell you whether they showed that they were well drilled or not, I will will tell you something else. This was a parade in a big sea, a sea of crowds, of people, the army, it was the first time in our history that the army was drowned in the people. So do you not think that an army with such an attitude, such a morale, with such a people, has a strong power of resistance?

[Question] You are undoubtedly correct.

[Question] You have spoken about nationalizing the foreign debt. What does that mean for foreign companies and for contracts already signed or in the process of realization?

[Bani-Sadr] I have never spoken about nationalizing the foreign debt.

[Question] [Word indistinct] in this connection will Iran settle contracts which have been signed, will it honor them?

[Bani-Sadr] It will honor contracts signed by the state, it will honor them, yes.

[Question] Since the beginning of the events in Afghanistan the Americans have made some statements to the effect that they will guarantee your independence, if necessary, against Iran. Does it embarrass you to have the support of the United States against the Soviet Union?

[Bani-Sadr] You know, another time it was the Soviets who protected us against the United States. This time it is the Americans who protect us against the Russians. For us the main thing is our own people. And the guarantee of our independence is the will of our people. I am sure that today everybody is aware that they will defend independence.

[Question] Yes, Mr President, it is true. But after all, the people are not enough. We now know that tanks, cannons, planes and so forth are needed. Arms are needed.

[Bani-Sadr] A people needs its will and its self-confidence. As soon as it has those, it can defend itself; if it has no cannons it can do so with knives.

[Question] Do you consider yourself truly nonalined?

[Bani-Sadr] You know, the blocs must be dissolved. Nonalined has no meaning if it entails playing (?with) the superpowers. One has to get out of it, to destroy this system, so that today's person becomes free, and so that the people become free of the system. To stay in the system and to say that one is neutral does not mean much.

[Question] Mr President, you were speaking just now about a weak Iran. How do you intend to strengthen Iran?

[Bani-Sadr] In order to become strong Iran must be united internally and to work, to produce, to have a parliament elected by the people and authorities [words indistinct] if you want and the state implements the plan and the laws so that the people recovers its status and can start its long march to emerge from underdevelopment.

[Question to and answers from 'Arafat spoken in English fading to superimposed French translation] I want to ask a question of Mr Yasir 'Arafat who is with you, Mr President. Mr 'Arafat, what do you think about the Soviet military action in Afghanistan?

['Arafat] You must remember what As-Sadat said. He is on the side of Islam in Afghanistan, why would he be against it in Iran? He is speaking about Islam in Afghanistan while he completely forgets the occupation of our primary sanctuary which is under the occupation of Israeli troops in Jerusalem, in Palestine.

So, before speaking about Afghanistan we have to speak about the Islam which is under occupation by the Israeli troops and the Zionist movement in Palestine. Do not forget that as I am the chairman of the PLO you must ask me about my occupied country.

[Question] What is your opinion about Mr al-Qadhdhafi?

['Arafat] I prefer not to speak about it. It is an Arab matter.

[Question] Because you will have a meeting of the Arab League in Tunis.

['Arafat] You see, it is an internal Arab affair. I do not want to speak about it. We must discuss all our problems at our internal summit during specialized conferences or at the meeting of our foreign ministers.

[Question] Do you fear a war in North Africa?

['Arafat] No, not in North Africa.

[Question] What do you think about France's actions in Tunisia?

['Arafat] You see, I am against all foreign intervention in any Arab country. I repeat I do not want to speak about Arab matters, this is clear.

[Question] Do you think that France has interfered in Tunisia?

['Arafat] I will not speak about France or of any foreign intervention, Arab, Islamic or nonalined.

[Question] Yasir 'Arafat, you said a few days ago that you fear again an Israeli aggression in south Lebanon.

['Arafat] You have to remember that Weizman, (?Namir) and the Israeli leaders of Mossad, the Israeli intelligence service, have completed the mobilization of their troops in north Palestine, that is in south Lebanon.

[Question] Mr President, a question on internal politics. You said a moment ago that the people of Iran are a free people and that this is the main thing. Are the people who live in Azarbayjan and Kordestan and who are in permanent revolt against the Tehran power free peoples in your view?

[Bani-Sadr] There is no revolt in Azarbayjan. In Kordestan, too, we are settling things and I hope that Iran will again find calm and unity.

[Question] When you speak about the settlement of the Kordestan issue, what do you mean? Do you speak of force or of a peaceful settlement and negotiation with the Kurds?

[Bani-Sadr] Negotiations have not been broken off. The policy has not changed. It continues the same.

[Question] Mr President, to return to the international situation: How do you place France in East-West relations? And another question: Do you intend to maintain good relations with France in the political and economic field?

[Bani-Sadr] Yes, of course, we intend to maintain good relations with France and even to develop them, both in our interest and in yours.

[Question] What do you understand by developing relations with France? In what sphere, in practical terms?

[Bani-Sadr] Well, you know, even if one wants to be free of superpowers, one nevertheless, still has one's own interests, and even feels more secure if one has relations with those who are powerful. Therefore, we want to have an active international policy. That is to say, we do not want, to be an object of international protection as we were before. Therefore, here in Iran we shall set up our own plan of development, our own foreign policy, and our own regional and international policy and only then contact others. For us, then, the others are those who want to have a policy independent of the two superpowers.

[Question] Does this mean, as I believe you said just after your election, that your allies will tend to be in Europe and Japan?

[Bani-Sadr] Yes, tending that way.

[Question] What do expect exactly?

[Bani-Sadr] You know, Japan could also have a policy independent of the United States. However, in effect I find that certain European countries are more independent, so we favor them, so to speak.

[Question] Mr President, you are the first president of the Iranian Republic. What effect does that have on you? Are you happy, are you proud to be the first president?

[Bani-Sadr] You know, I never expected this question. But anyway: Something has happened which I have been awaiting since Mossadeq. I was always against the oriental despotism entailed in the shahinshah system. Today, this system has been effectively overturned by the people and I have become the first president of the republic, and I thought about it, too, for a long time. I thought that I would become the first president of Iran.

[Question] When you were in exile in (Cachan) were you already then preparing for this mission?

[Bani-Sadr] I was preparing the revolution, effectively in oil and violence. [as heard] I foresaw this revolution. So I was preparing for the revolution. I was even preparing for the post-revolutionary period and a plan to insure that our revolution does not, like others, become an institution; that is, when the old regime continues in different forms. No. Ours must continue, our revolution must continue and gain its objectives. So I prepared what needed to be prepared. For all this. But I did not imagine when I was in (Cachan) that I would become the first president. That was before, during the Mossadeq period.

[Question] And if Mr Shahpur Bakhtiar, the former prime minister, asked to return to Iran, would you agree?

[Bani-Sadr] Certainly, if he asks to return and surrenders to the judiciary authorities, why not?

[Question] But you would bring him to justice?

[Bani-Sadr] It won't be for me to bring him to justice, the judiciary authority will try him.

[Question] But under what criteria and why?

[Bani-Sadr] For the crimes committed when he was prime minister.

[Question] You do not think that a reconciliation is possible?

[Bani-Sadr] A people does not become reconciled with an individual. It can pardon him, that is all.

[Question] There was talk about a trip, another trip by Mr Kurt Waldheim to Iran. Are negotiations underway in this connection, and what would the objective of such a trip be?

[Bani-Sadr] Well, if the plan which I mentioned is applicable then certainly Kurt Waldheim can come to Iran. We will listen to him.

[Question] Do you think that his trip will be more effective than his last trip to Tehran?

[Bani-Sadr] It depends. If there is good preparation for it, it will be.

[Question] During the last few weeks there has been trouble in the West Bank and Gaza which seem to be a sectarian character. What is you feeling about this, Mr 'Arafat?

['Arafat] One should take into consideration the fact that our people are resisting and struggling against this occupation, the Israeli occupation of our homeland. And, proceeding from this, [words indistinct] to struggle against this occupation. Therefore, there is no sectarian trouble at all. There is only resistance to the Israeli occupation.

[Question] Mr 'Arafat, a final question: The president of the republic, Mr Giscard d'Estaing will shortly be touring the Arab emirates. Do you wish to meet him?

['Arafat] First, I would like to meet Giscard d'Estaing. But not just anywhere. I would like to meet him in my homeland. But, I repeat to you, my country is under occupation. Therefore, if I meet him it will either be in my homeland or in his homeland, France.

[Question] Mr 'Arafat, do you think that the French president would like to meet you in Paris?

['Arafat] Ask him. I do not know. But I have met some French officials from the administration, the government, the presidency, regarding this matter.

[Question] Yasir 'Arafat, the Iranian Revolution has slightly changed the balance of forces in the Middle East. Can you tell us how you assess this change, and what support you expect from the Iranians?

['Arafat] Definitely, the Iranian Revolution has changed the balance in the Middle East. It is now one of our main forces facing up to the challenge of our enemy, of the enemy (?of both of us).

[Question] Well, thank you for having honored the program "Face the Public".

'Arafat's Departure

NC140801 (Clandestine) Voice of Palestine in Arabic to the Arab World 0645 GMT 14 Feb 80 NC

[Text] Brother leader Abu 'Ammar left Tehran last night after concluding his visit to the Islamic Republic of Iran and having met with a number of leaders of the Iranian Revolution. These leaders were headed by revolution leader Imam Ayatollah Khomeyni, Iranian President Abolhasan Bani-Sadr, Muslim scholar Rafsanjani and the commander of the Iranian Revolution Guards. Brother leader Abu 'Ammar also met with the family of martyr Ayatollah Taleqani.

Brother Abu 'Ammar had participated in the celebrations which were held by the revolutionary leaders and the Iranian people to mark the first anniversary of the Iranian Revolution's victory.

AFP: QOTBZADEH MEETS ATHENS PRESS 13 FEBRUARY

NC131436 Paris AFP in English 1428 GMT 13 Feb 80 NC

[Text] Athens, Feb 13 (AFP)--Iran is willing to consider freeing the hostages in the U.S. Embassy in Tehran if a process has been started to judge the ex-shah and extradite him, Iranian Foreign Minister Sadeq Qotbzadeh said here today.

The question of the hostages "has always been linked to extradition of the shah", the minister said at a press conference.

Instead of trying to settle this question by "American muscle or riding high, we must be calm and see the reality of the problem and its causes and try to solve it through diplomatic procedures which we can work out together and deal with the problem in its entirety," he said.

"There is no timetable for the release of the American hostages as there is no timetable for the setting up of the international commission to investigate the crimes committed by the previous regime."

Mr Qotbzadeh said Iran would wait patiently six months or ten years for the commission to complete its investigation and that the United States should be patient too.

But putting this procedure into effect would help settle the problems, he said.

The Iranian foreign minister said Soviet troops had no right to be in Afghanistan and American ships had no right to be in the Gulf.

He was invited here by Greek supporters of the Iranian Revolution to mark its first anniversary. From here he will go to Italy and France to discuss a framework for cooperation, he said.

Qotbzadeh Meeting With Minister

AT132000 Athens Armed Forces Television Service in Greek 1930 GMT 13 Feb 80 AT

[Text] Iranian Foreign Minister Qotbzadeh this morning conferred with Greek Foreign Minister Rallis. The meeting took place at the Foreign Ministry and the two ministers had a short talk.

The Iranian foreign minister arrived in Athens at 2300 GMT on his way from Tehran on an unofficial visit.

At noon the Iranian foreign minister held a press conference and in the afternoon he addressed a meeting held on the occasion of the first anniversary of the Iranian Revolution.

This evening the Iranian foreign minister met PASOK [Panhellenic Socialist Movement] chairman Andreas Papandreou and EDIK [Democratic Center Union] chairman Zigdhis.

Qotbzadeh leaves Athens tomorrow on his way to Rome and from there he will proceed to Paris.

Qotbzadeh Arrival in Rome

NC140903 Paris AFP in English 0856 GMT 14 Feb 80 NC

[Text] Rome, Feb. 14 (AFP)--An international commission to investigate alleged crimes of the former shah's regime might be set up within a week, Iranian Foreign Minister Sadeq Qotbzadeh announced here today.

He said that such a move had not yet been decided, but he had high hopes for it.

Agreement for releasing the Americans held hostage in Tehran since November 4 should be reached "step by step", he told newsmen at the airport here on arrival from Athens for a 24-hour visit.

RAFSANJANI ANNOUNCES POSTPONEMENT OF MAJLES ELECTIONS

LD131245 Tehran Domestic Service in Persian 1100 GMT 13 Feb 80 LD

[Text] The election for the National Consultative Assembly will be held on 14 March. Hojjat ol-Eslam Akbar Hashemi Rafsanjani, supervisor of the Interior Ministry, in an interview with the PARS NEWS AGENCY in stating this said: As in the past, the Interior Ministry will exert its efforts to hold the elections as well as possible, and, in accordance with election law, it will prevent those who are not qualified to be elected deputies to the Majles from participating in the elections.

He said: At any rate, those who oppose the Islamic republican regime and those who are not prepared to pledge loyalty to the constitution cannot be candidates in the Majles elections.

Hashemi Rafsanjani said: In view of the limited time remaining, many of the candidates, both at home and abroad, had requested an extension of the deadline to register their names. Thus, the deadline for registration has been extended to 21 February and the Majles elections, which were scheduled to be held on 7 March, have been postponed until 14 March.

The Interior Ministry supervisor, who is himself a Majles candidate, said: According to election law, governors general, governors, rural district officers and members of the executive branch cannot be candidates. Ministers and members of the Revolution Council must resign if they succeed in the elections.

In conclusion, the Interior Ministry supervisor pointed out that he has not yet decided to resign his office.

CHIEF OF JOINT STAFF INTERVIEWED ON ARMY PURGES

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[Text] General Shadmehr, chief of the Joint Staff of the Army of the Iranian Islamic Republic, has provided some explanations regarding purging and cleansing in the Armed Forces in an interview with a correspondent of the Voice and Profile of the Iranian Islamic Republic.

We conclude the news and reports of the Voice of the Iranian Islamic Republic tonight with the details of this interview: [begin recording]

[Question] (?In an interview today the defense minister is reported to have said that 300 officers of the ground forces have been purged). I would like to ask you to explain whether or not this is true.

[Answer] In the name of God, the compassionate the merciful. [Words indistinct] you may recall that a bill has been approved by the Revolution Council entitled A Cleansing and (?Purging) Bill. (?The matter also applied to the Defense Ministry) and the five-member commission--the (?function) of which is known--(?responsible for) investigating the position of officers and others, even the position of the civilians who serve in the armed forces [words indistinct].

[Question] [Words indistinct]

[Answer] The criteria used in purging have been mentioned in the bill, identifying those who should be purged [words indistinct]

[Question] Words indistinct]

[Answer] First of all, I think I ought to say that the army was the first organization to implement the purge and cleansing process in the three branches of the armed forces. As has been indicated in the document, we are not dogmatic about [word indistinct]. We have, rather, formed an 18-member commission (?to further investigate objections and complaints). [Words indistinct] as for those about whom the commission is not satisfied, they will be invited to attend and the reasons explained to them.

[Question] Could you say how long this purge is likely to go on?

[Answer] In the army the process is near completion. Those who take any action in the future contrary to the path of the revolution will be handed over to a military revolutionary tribunal, as long as Revolution Courts continue to operate in the country. Beyond that period, they will be handed over to [word indistinct] military tribunal.

[Question] My next question concerns the reports that newspapers carried a few nights ago about a number of air force officers. [Words indistinct] will the matter be explained or only what the papers have published about the matter?

[Answer] We have a law passed by the Revolution Council, under which we have a military revolutionary tribunal (?composed of) a religious magistrate, a judicial judge and a military judge. Parallel with this we also have a military judiciary. Offenses concerning anybody will be investigated by the military judiciary. Major offenses will be investigates by the revolution tribunals. [passage indistinct]

[Question] Be that as it may, what is going to happen to the officers who are being purged?

[Answer] [Words indistinct] Under Islam everyone is free and entitled to enjoy human dignity unless an offense is committed and proved to have been committed. [passage indistinct]

[Question] My next question concerns the number of marches and demonstrations staged by various sections, such as [words indistinct] and the Air Force. In their marches and demonstrations they have issued resolutions and made certain demands. I would like to ask you to explain this matter to us as the chief of the Joint Staff.

[Answer] Following the revolution, various individuals had various demands and expectations. Those who are trying to show off in some of these demonstrations and marches do not have any reasonable demand, in my view. They are trying, through commotion and clamor, to voice certain things which are neither in line with the principles of Islam nor with the laws of the Armed Forces. Most important of all, they are not in line with the imam's commands and recommendations. I feel sad to see that the personnel whose duty is to provide a service in exchange for what the nation pays them getting together, making noises and issuing statements in the misguided belief that they can deceive the people by invoking the name of the imam and such like. The imam has always stressed in his remarks that he does not expect people to make unreasonable demands or stage sit-ins and such like. I recommend to these people to be assured that in our Islamic Revolution, in our Islamic Republic, everyone with reasonable demands will be satisfied, provided they are reasonable and provided the consequences of meeting such demands are not favorable to counterrevolutionaries and such like.

[Question] Is there any channel through which those who have objections can voice their complaints, including you personally?

[Answer] [Passage indistinct] In addition, commanders and I are all available at all times to hear complaints and other things without having to observe the chain of command process. What is certain, however, is that no organized society can accept illogical demands, unreasonable demonstrations and marches and such like.

[Question] [Words indistinct]

[Answer] What distinguishes the present army from that which existed in the past is that no ideological issue could be voiced in the past [words indistinct] in the Islamic Republic Armed Forces, by contrast, political and ideological organizations were created after the victory of the revolution. They are responsible for organizing debates and discussions on various ideologies, providing freedom for everyone to voice their views, and generally enabling people to benefit from an exchange of ideas. All this, however, must take place during off-duty hours. We have, for example, Islamic associations whose job it is to hold off-duty debate and discussions with those who do not know much about Islam with a view to winning them over. [passage indistinct]

[Question] Could you also explain the problem of councils?

[Answer] One point is that councils have existed for a long time now. Another is that we have councils, from the Joint Staff on down to the company level, and they help commanders to arrive at correct decisions.

[Question] Are these councils for welfare matters or for service and administrative matters?

[Answer] We accept the concept of councils only in the welfare field, in matters which concern life and in matters relating to Islamic publicity. As I have said, these councils exist at all levels and are free to vote on matters. We have no objection to an NCO becoming chairman of the board of directors with a major general as an ordinary member of the council. Here, we no longer observe the chain of command structure. We have a great deal of welfare matters handled by councils, such as housing, stores, transport facilities and such things. All these things are matters for the councils to handle. On service matters, however, in order for a military outfit to do its job it must observe the chain of command structure without fail. As the imam has commanded, the chain of command must be preserved; the law of the jungle and (?lawlessness) should be prevented, and, as the noble Koran commands, obey your God and his Prophet and [words indistinct] the chain of command must be observed. [passage indistinct] [end recording]

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